1847
Letter
from
Calvin
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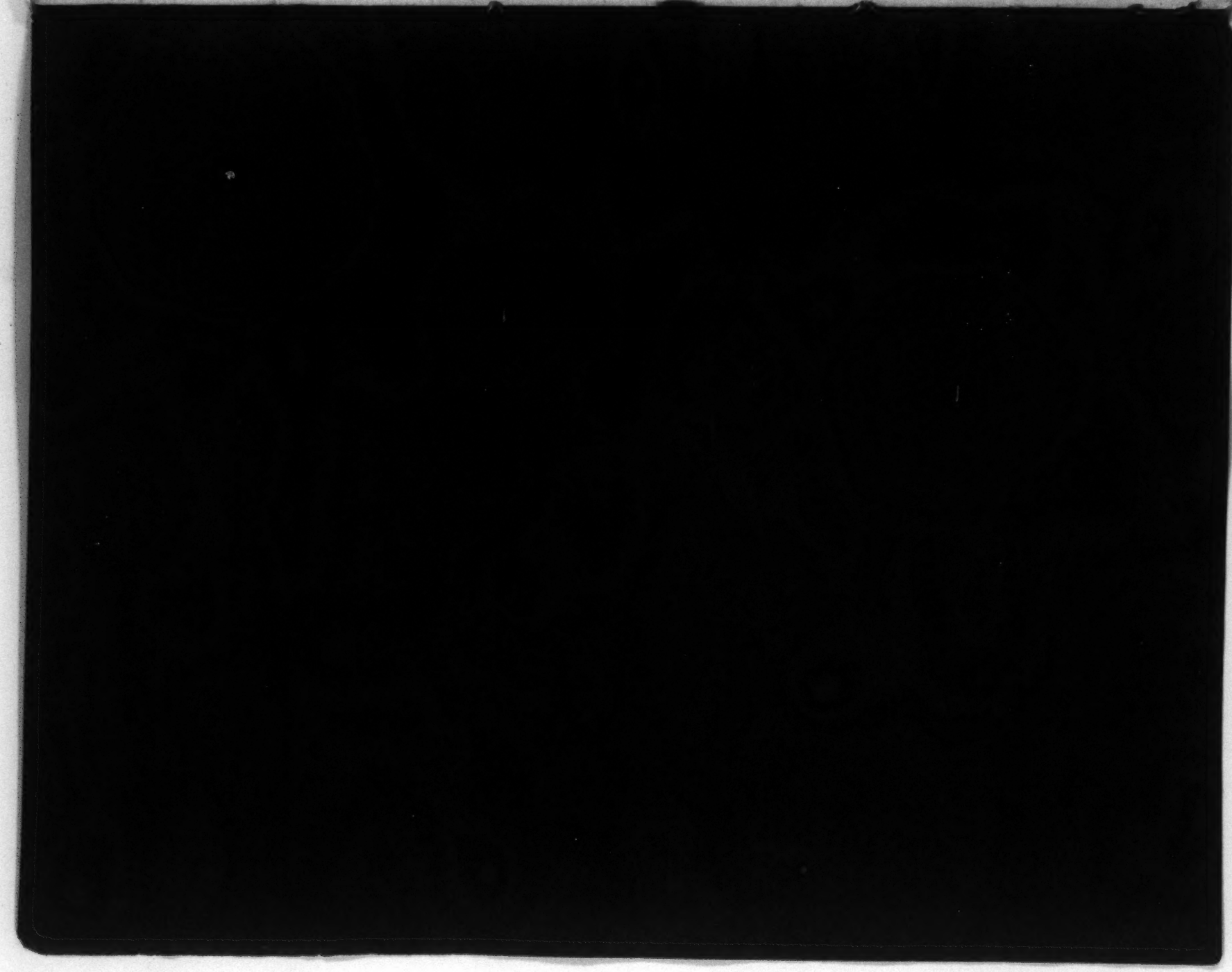
PAPERS
OF
SHAKERS

18

NEW YORK
New Lebanon



Coppy of a Letter to Willeam Brissel

New Lebanon January 20 1847

Respected Friend

Your Letter of Oct^{r} 20th 1846 duly reached our Village, and you may think strange that an answer has so long been delayed. But at that time I was at our Society (Ty.) in Watervliet, where I spent several weeks on business. On my return I received your letter and read its contents with much satisfaction; but as it was not of a nature that necessarily required an immediate answer, & being much occupied in business, I have postponed my answer till now. But I think it is time to notice your letter, lest you should be at a loss to account for the neglect, besides we feel interested in receiving something further from you.

Firstly then I will inform you, that the contents of your letter was quite satisfactory to us, on account of the religious light & liberal feelings which you manifested. And also the result of your examination of Zechariah XIV. 7, fully answered my expectations. You expressed a willingness to answer any further questions. This I esteem a friendly favor & will avail myself of the same, and request you to have the goodness to examine the original languages, on several texts of scripture. Altho' we do not found our doctrines upon any criticisms (ons;) yet the subject that you have already examined is interesting to us, and I wish you to examine still further, and in return I will frankly answer your questions.

Do not the qualities signified by the name Hannah or Anna Le, apply to that name rather than to the "head stone"? If so, as the name is in the feminine gender, would not the neuter

pronoun it more properly be rendered her, and might not the text be rendered without a forced construction so as to signify that the head stone was brot forth thro her or thro that name? By the number of supply words which the translators have added, it appears that they found it difficult to translate the verse according to their own sense. We only wish to know the most favorable construction that the original will bear according to the questions & have stated of the whole text. [or verse].

You were right in supposing that we consider the bringing forth the head stone, as descriptive of the work of Christ in his second appearing, to lay the foundation and rebuild the second gospel temple [in more perfect order than the first] answerable to the figure of the second Jewish temple, which was more perfect in its order than the first, being four square, & of equal height, for the first temple was oblong & not of equal length breadth & height; but the second was built like the pattern of the holy city New Jerusalem, the length, breadth & height thereof being equal; this shows that it represented the work of Christ in the second & perfect dispensation wherein all things must be made level & square. see Isa. XL. 4- & Rev- 21. 16-

Zerubabel prefigured the spirit of Christ in his second appearing, who thro & with his ~~his~~ Bride laid the foundation, by the full revelation of Christ, which is "the stone most precious" [1. Pet- II, 6- and this spirit will perfect the building of the second gospel temple which being perfect in its order will stand forever, for it is founded

on the rock of eternal ages, the completed revelation of Christ, and built up with all manner of Stones most precious [Rev. XXI. 11-19- That is the virtues & graces of the new creation, brot forth in the first & second appearance of the Divine Spirit of Christ, in which the light and power of the two dispensations are united in one.

Ann Lee, did not profess to be a second Christ, but that by the operations of his spirit, the revelation of the eternal rock upon which Christ promised "to build his Church" was brot forth in its perfect order, this is the head stone and foundation of the true spiritual temple, Christ in perfect order being made of twain one new man" Eph. II, 15. manifested as the Heavenly Parentage of the New creation of God, a perfect pattern for all souls who ever find salvation & the new birth. The head of the corner [Luke XX. 17, 18] for all souls both male & female, to square themselves by, who are ever admitted into the Spiritual Temple: Hence the call in the New Jerusalem goes forth "from" the spirit & the Bride," who say "Come & let him that heareth say come," Rev. XXII. 17- these are their spiritual children who having heard and obeyed the call, are ~~eng~~ engaged in calling other souls to come into the New Jerusalem or new & Spiritual creation of God, of which Christ is the beginning, [Rev III. 14] & there to partake of the waters of life freely."

This is the last call foretold in scripture— Here all old things of the fleshly natural order are to be done away, and all things are to be created new after the order of the Spirit "now the Lord is that Spirit." ie Christ in his completed order,

Hence such as obtain this order, become the sons & daughters of the Lord Almighty." [II. Cor. VI. 16. & Rev. XXI. 5 to 7]

That this New Jerusalem or Zion of God is now manifested on earth in the order & power of the Divine Spirit, in which is revealed "The Spirit & the Bride" as the united Parentage of the Spiritual Israel, we have not the least doubt; and in it is fulfilled the promise of God, "I will place salvation in Zion, for Israel my glory." Isa. 46-13. Then if salvation is placed in Zion for Spiritual Israel, it can be found no where else; but here all may find the salvation to perfection who will pay the price, that is to give up or sell all to buy it, Matt. XIII, 46.

But as you have had our publications in which our doctrines are clearly set forth, I suppose I need not add much on these subjects. Your remarks upon the fallen & corrupt state of all Churches professing the Christian name, and of the blasphemous impiety of calling such an impious confederacy as existed in the dark ages to carry out the purposes of Satan, under the name of the Church of Christ; are very judicious and accord with our sentiments.

And we further believe with you, that the Reformation did not in the least restore the power of salvation; for we have no evidence that the Reformers were saved from any of those cruel contentions, or from those bloody & lustful principles, which had for ages rendered the earth a deplorable scene of corruption, wretchedness & horrid impiety, any more than were their Catholic ancestors and their Brethren cotemporary with them, but all

these base & baneful principles & practices, were manifested in them by words & works as far as their power extended, equally with the corrupt Catholic Hierarchy. — Where then is Salvation to be found? Is it possible that this purest of all pearls could be handed down thro such a corrupt medium?

If this could not be the case, where was the Church thro all these dark ages? "Who can bring a clean thing out of an unclean, not one." (Job XIV. 4). You admit, "that no one who is acquainted with ecclesiastical history, can deny that a more horrible state never existed, than that in the middle ages and in the very bosom of the Church so called. But suppose "some may be inclined to think, that the Apostacy was not total, and that a degree of the true light continued to shine, even in the most dismal times of the apostacy. All this may be admitted as true, yet it by no means proves that a true Church then existed on earth. — In all our doctrines we have testified that, in all ages of the dark reign of antichrist, a reflection of the Divine Spirit of Christ thro the influence & medium of the "holy spirit of truth," shone in the "wilderness of the world," to reprove & convince souls, of sin, of righteousness & of judgment" and that many souls were awakened thereby in different degrees, who were witnesses for God in all these dark ages. see John XVI, 8. & Rev. chap XI.

But all these were raised up & stood in the order of "the "Two Witnesses." but by no means in the order of the true Church or temple; for this order was shut up from them, for the Gentiles had possession of the holy city, & of the outward

court of the temple, that is professed Christianity adapted to the nature of fallen man hence called Gentiles, (see rev chap XI.) Hence these witnesses could not gain the ground of the primitive Church to build thereon, they could come no further in real substance than these permissions allowed to the Gentile professors which was the outward court. Therefore if any of these witnesses tho' their light might shine never so bright for a time, undertook to build a Church, they would always adopt in greater or lesser degree, some of the fundamental principles of the great Antichristian Hierarchy as their ground to build upon. And thus they would build upon the ground which was already trodden under foot by the Gentiles, ie made subservient to their fallen natural propensities. Hence by these elementary principles as well as by the persecuting power of the Beast, they were overcome by antichrist in this Beast of fallen nature, and their associations became "dead bodies in the streets, ie the ways of the divided sectarians & carnal professors of that corrupt spiritual or ecclesiastical city called Sodom & Egypt, because of its darkness & corruptions, This was formed by the inventions of the fallen & corrupt nature of man, yet under the specious garb of a high religious profession. (see rev 11.8)

In such a corrupt Hierarchy our Lord was crucified, and by the same principles, has Christ ever been crucified afresh in every such association, that have ever built upon this foundation, and here is the origin of all the divided sectarian parties, in the so called Christian world, which are dead

bodies as to possessing the real power & life of salvation from sin. And from this state there is not one of them escempt.

Altho' some among various denominations, may have many good moral principles, & more or less reflection of the true light, ~~And from this state~~ yet all are short of the real powers of salvation, for they all witness against themselves, that they are not saved from sin. Hence they have not the salvation of Christ for he saves his people from their sins. But this salvation can be found by none that are not on the ground of the New Jerusalem, revealed in this day or dispensation of Christ's second appearance, for no other ground produces this holy fruit.

Were there a true Church of Christ on earth during all the dark ages; then Christ must have been its life, (see Col. III, 4.) and it must therefore have had the power of salvation from sin. for all who found & kept their union to this Church. But this is contrary to the acknowlegements of the members of every denomination under Heaven all this long period, evidently then they are not his people. And if there was not a true Church on earth according to the order of that dispensation, then the primitive Church must have been cast down & destroyed on earth by the Gentiles, agreable to the figure in the destruction of the Jewish temple by the heathen or litteral Gentiles.

When this took place there was then no temple and of course no Jewish Church, that stood in the order of the law, during all the period of their captivity in Babylon, until they returned into their own land & the temple was rebuilt; not the former temple

restored, but a new one built on the same foundation but enlarged after the rubish of the former was cleared away, & the place was cleansed & sacrifices were offered upon the appointed alter preparatory to the building. The second temple was then built in a more perfect form & order than the former, and it was promised that this should be honored with spiritual glory above the former, by the work of Christ, & the institution of the first gospel Church in its courts. [See Hag. II, 9.]

This promise was fully accomplished in the letter, for it should be remembered that Jesus Christ cleansed this 2d temple & there taught his sublime doctrine of the kingdom of Heaven which had never been revealed before; and in its courts the primitive Church by the cooperation of his spirit with the holy spirit of truth, that operated as the bearing & comforting wisdom, was brot forth and instituted in its order & power. And as this second temple stood till the end of the probationary state of the figurative Israel, so will the spiritual temple built by the second appearance of Christ in completed order, stand on earth until the probationary state of mankind, who will all be called in the progress of the work to become of spiritual Israel is ended. Then will the faithful, & unfaithful receive their eternal reward.

But it is proper to consider, that during the ~~the~~ Babylonish captivity, there were witnesses of the law tho scattered among the nations; these declared the cause of the destruction of the temple & the captivity of Israel, to be their transgressions of the law of god, and following the customs of the nations. These also prophecied that Israel, ie a remnant

would return from captivity to their own inheritance, & that the city & temple which had been cast down, would again be built up. But this work could not be effected until the appointed time.

This is a complete type of those Witnesses of truth, and of their Testimony, which afterward took place during the time of the captivity of Spiritual Israel, to antichrist in that great ecclesiastical Hierarchy, which is spiritualy called great Babylon. They all testified that the cause of the overthrow of the primitive Church or spiritual Israel, & the casting down the first gospel temple, was their transgressing the laws of Christ, and conforming to the rudiments of the world & thereby becoming idolaters like the Jews, whose steps they followed to their destruction.

These witnesses also prophecied the restoration of spiritual Israel, and the building of the New Jerusalem, & the temple of God upon holy ground to stand forever. But no true witness of God ever pretended that a true Church or temple of God then existed on earth, but all their prophecies pointed to the second appearance of Christ for all these things to be accomplished. And if there was no true Church on earth, then the primitive Church must have been overthrown and the holy ground of Christianity must be lost, and of course there could be no true Church until the second revelation of Christ to build a Church anew—for there is no agency but his Divine Spirit

that ever did or ever could build a Church with the power of salvation, and none but such can be a true Church. Hence all Churches bearing the name without the power of salvation, are on the ground of anti-christ & by this rule we know them.

But we would ask where was the Church of Christ, when "the place of his sanctuary was cast down"? Where was the power of salvation, when the daily sacrifice was taken away"? (see Dan VIII, 11) That is to say, the daily sacrifice in the saints of the propensities of a carnal nature to the destruction of all sin, by the fire of the holy spirit and the daily cross of self-denial, for this was the work of Christ to "burn up the chaff, ie the corrupt elements of fallen nature with unquenchable fire" (see Matt, III, 12. And then to secure the good seed.

Again I ask, Where was the Church on earth when the "temple was filled with smoke from the glory of God, & from his power, and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled"# Surely it was not then accessible to man, hence if it existed (cont at all it must have been in the spiritual world. For it is evid, that if it had been on earth, man could have entered into it. But the way to enter the spiritual temple or sanctuary of holiness, he knew not, for the doctrines of Christ & the elements of the gospel, had been so mistified and veiled, by the principles & dark glosses of antichrist, that they had become to man, as a thick cloud of smoke and darkness, and thus the eyes of all blinded

#see Rev. XV. 8.

men, so that they even the most enlightened not one of them, could
& know the way to enter into the true order of the Church, which is
the temple of holiness.

Where was the temple of god on earth, when "the man of
sin sat in it showing himself that he is God," [see II. Thess. II. 4]
Did god set there with him? surely no one will believe this. Then
as the temple of god is the true Church of Christ the habitation
God, it follows conclusively that thro that whole period of time, there
could be no true temple or Church of God on earth in which he
dwelt. But after the sounding of the seventh & last trumpet, "The temple
of God was opened in heaven, & there was seen in his temple the
ark of his testament: the lightenings, & thunderings of god's power
& the 'voices' or Divine calls went forth on earth, & the hail of
his judgments followed. see XI, 19- of Rev.

These things ushered in the final & last dispensation.
then could man learn from this ark of the testament of the ever-
lasting gospel revealed in perfect order, the way to enter the holy
ground of true Israel, or the everlasting inheritance of the saint, &
could ~~could~~ also learn & receive power to build a temple or true
Church on earth, after the pattern of the heavenly temple,
which thro this medium is made accessible to man. This is
the second appearance of Christ to bring in full salvation, for the
seventh or last trumpet is the trumpet, or calls of the (on) dispensation
of the last and final work of Christ, when "the mystery of

God shall be finished." [See Rev X. 6-7.] This trumpet has begun to sound, therefore;" Now is come salvation, and strength, and the kingdom of our God and the power of his Christ." and we are living witnesses thereof, and boldly testify it before all men.

You ask, "how if the gates of hell are not to prevail against the Church of Christ, it can be said to have entirely fallen away:. Answer, the rock on which this Church was to be built, was the revelation of the true Christ. He did not say, I have built. but on this rock I will build my Church:" [Mat. XVI. 18.] This was a future work, which was in part fulfilled after the holy spirit was given at the day of pentecot. But if this was then a perfect Church, Why did the Apostle say. "we know in part, and we prophecy in part; but when that which is perfect is come, that which is in part shall be done away:" [I. Cor. XIII, 9. & 10.] For if there had been a perfect Church, it must or could have given full redemption to its members which it evidently did not do. If this had been the case, why did Christ when he foretold the signs of his second coming, say "when these things begin to come to pass, then look up & lift up your heads: for your redemption draweth nigh." [Luke, XXI. 28.]

This is conclusive evidence, that full redemption could not be gained until his second coming. And why? because the revelation of Christ was not completed; therefore no perfect Church could be built upon it. Hence the promise could not be but in part fulfilled. until the full revelation of Christ should come. the rock upon

which a perfect Church could be built, having the power of full redemption; the Church of that dispensation, was only a kind of first fruits," not perfected- see Jas. I. 18. and many passages of the same import

Therefore, ~~no perfect Church could be built upon it~~ that which was in part fell or passed away. These were" the heavens and earth, which St Peter foretold should be dissolved." (II, Pet. III, 10, & 11.) But he adds, "we according to his promise look for new heavens & a new earth, wherein dwelleth righteousness. (ibid v 13— In this new order wherein righteousness dwells, Christ will perfect his promise— and not in that order of heavens and earth which is to pass away, & be dissolved— For any Church built in that world or upon the old dispensation, must pass away. / Had there been a perfect Church built on the completed foundation in that day, it must have contained the perfect children of God. / But that no perfect children of God were manifested in that dispensation is evident from the words of St John, "Beloved now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, (future) we shall be like him for we shall see him as he is. (I John III. 2— But why could they not then see him as he is, & be like him? evidently because his full revelation was not completed; for the Mother spirit in Christ had not been revealed in her proper order: Hence no perfect children could be born & appear like their perfect Cortage. Paraclete.

Therefore it is evident, that the perfect fulfillment of the above mentioned promise could not be effected, until Christ should

appear in completed order; then according to the promise a perfect Church or kingdom for the people of the Saints of the Most high, was to be built up of souls who were like him, the son of man in perfect order, to stand forever;" according to the prophecy of Daniel - (see Dan. VII. 27 - This work is now going on, & never before could any soul see Christ in reality as he is.

Christ Jesus saith to his disciples, "I go to prepare a place for you, and if I go & prepare a place, I will come again and receive you to myself, that where I am there ye may be also." Then they could at his second coming, truly see him as he is & be born of the perfect parentage & thus be like him, male & female children of god in their order as he is. The above promise of Christ evidently shows, that he had full power to do his own work in the world of Spirits, and was continually going on preparing & setting in order his kingdom, and that no power did ever prevail against it.

And this subject is further illustrated and conferred by Christ's parable of "a certain noble man going in to a far country to receive for himself a kingdom, & to return; and after having received the kingdom & returning, he called his servants to account for the use they had made of the talents or good gifts which he had given them, and then rewarded them justly according to their merits. (see Luke XIX 20-&c -) Thus we may see by this parable, that during all the dark ages of antichrist's deplorable reign, the work of Christ was

in effective operation, establishing his kingdom in the spiritual world, and preparing for his second "coming in his glory" upon earth then to judge all souls & to receive all the faithful into the mansions which he had prepared, and to take from those souls who make a high profession of being his servants, yet "do not the things that he commands them, but heap all the good gifts of the gospel in the elements of the earthly carnal nature, yea to take from such, "even that which they (by their profession) seem to (have)

You ask, "If the Church has totaly apostatized, how she can be said to be in the wilderness a certain length of time &c." But we would ask, what evidence have we that the real Church of Christ ever was in the wilderness of this world, ie in its dark & confused elements of nature. Christ says his followers who compose his Church, are the light of the world, a city set on a hill that cannot be hid." But if the Church of his followers, were in the wilderness state of the world, it must be in a last & hidden state & could not be the light of the world & the city on the hile of righteousness, that all men could see and of course it could not be in the order of his Church as the temple & habitation of god, & the true light of the world. (see I Pet. II, 9. The true order of the Church could never be found or supported in the wilderness.

The "woman that fled into the wilderness, where she was

fed or nourished 1260 days that is years, the period of the full reign of antichrist; represented the Holy Mother Spirit by whose agency & influence in cooperation with the spirit of God in Christ, the primitive Church was brot forth; and in ~~in~~ which, the agency of her Spirit dwelt until this Church fell away: she then fled from this apostate Church & from the dragon, into the wilderness or spiritualy uncultivated state of the world, where she had a place prepared in which her Spirit was fed by the scattered witnesses, signifying that the revelation of the Divine spirit was kept alive in a succession of witnesses, & kept from being overcome & wholly extinguished by the persecuting & deathly power of the dragon, in the antichristian Beast. Here she was manifested in the life of revelation, & in that testimony which condemned the whole world. But not in the order of the Church of Christ, but in the scattered witnesses in the wilderness of the world, this holy spirit was thus fed & lived in them at various times and among many people during this whole time.

But we would ask, on what ground do expositors suppose that the woman signified the Church? Surely it must be their total ignorence of the Mother Spirit, what evidence have they of this idea? Did the Church bring forth Christ? or did Christ in the line of the Father, bring forth the Church in the masculine order, by the agency of the Comforter, the holy spirit of truth, that proceeded from & operated in the line of the Holy eternal Mother Spirit? For truely it is the office of the Mother to bring forth, nurse & comfort the offspring; this that holy spirit which Christ

promised did by its operations, as may be evident from the Scriptures. But as this spirit was not manifested on earth in her perfect order, as the "Bride the Lambs wife," in that dispensation, therefore no children could be brot forth in full order; the whole was but the work of adoption, preparative to the perfect work of the final coming of Christ in the glory of his perfection. (See Rom V iii. 15 to 23-

The eternal Mother spirit prefigured by this women seen Rev XII. 1 &c- ~~prefigured~~ brot forth the manchild, ie Christ in the masculine order, & he established a Church on that line, where the real order of the female in Christ was not known But when this Church fell to the earth, his spirit was caught up from this apostate Church, "to god, & to his throne" & endued with power to effect his work in the spiritual world, preparatory to his second coming with the holy Bride in her true order, who was brot forth by the Holy Mother Spirit as her offspring and true representative." Then was it proclaimed in the heavens, "Let us be glad & rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready." fulfilling the the Revelations, chap 19-7- Henceforth perfect children of god could be produced in likeness of Christ.

This was the same holy spirit, by which the primitive Church was brot forth according to the work of that holy spirit called the Comforter, which is now revealed in her true & proper order, as the Mother of the new & spiritual creation of god. This spirit was in the dispensation of Jesus Christ, only known as the Spirit of promise,

as Christ was known, as the mediatorial spirit of hope, in the dispensation of the Fathers, which would be revealed in future day, in his order as the Savior of man. (see 1 Pet. 1. 11.12.

Much stress is laid by those who maintain the descent of their Churches from the primitive Apostolic Church, & their continuance thro' time, upon the words of our Savour "Lo I am with you always even to the end of the world." (Matt. XXVIII. 20. Critics generally agree that the word world, should be rendered age or ages. If this be so, it takes away from the Catholics, & all other Churches that claim their descent and duration on this ground, their strongest support, for the promise could extend no further than to the end of that age or dispensation.

But there need be no dispute that Christ always was with his faithful followers & that he ever will be thro' endless ages, agreeable to his prayer, "Father I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me &c. But because this promise was & ever will be fulfilled in those souls who were faithful in that gospel age or dispensation, which brot the ends of the world to them, does it follow that the unfaithful have any claim to it? or that it applies to an apostate & wofully corrupt Church, that fell into the world & stood wholly in it, & whose very life was & is in its fallen elements; and which had not the least part in that work which is not of the world, but brings the ends of the world to all who believe & obey it? (see John. XVII. 16. & 20. to 22. - and 1 Cor. X. 11. From these premises it is evident that before any professed Church can lay any just claim to the promise, that Christ has been & is always with them

them to the end of the world; they must show by their fruits that they always have been and now are, in that work which is not of the world, but bring the ends of the world to them; then it will truly apply & not before. And without this evidence, however blind or ignorant they may be, it is only a false & blasphemous assumtion. Will you please to examine the before mentioned passage, & see if it is as I have suggested?

I will further state that whatever ideas may be formed by any respecting the total apostacy of the Church on earth, from texts of scripture which may appear doubtful, the explicit testimony of Jesus Christ, must be believed and decide the case: He testifies, "The days will come, when ye shall desire to see one of the days of the son of man, & ye shall not see it. Then if any man shall say to you, Lo here is Christ or Lo there, believe it not, for there shall arise false Christs and false Prophets - go not after nor follow them. (Luke, XVII. 22 & 23 - with corresponding texts, Matt 24 chap. & Mark chap 13 - & sundry others of the same kind, which if his words are to be taken as truth, conclusively prove that there certainly would be a time when no true Church of Christ could be found on earth.

For if during that time there had been a true Church, it would have been the body of Christ, and Christ would have been the "head of that body." Hence its members could say in truth, Lo here is Christ, and must with propriety be believed & followed on that ground, & such as followed truly would thereby find Christ to (con) salvation

But Christ gives the warning" take heed behold I have told you before" As the children of men have not heeded this warning repeatedly given, therefore have they run after Lo here, & Lo there's. Where there was no evidence of Christ, & for this cause have run in vain, as they all that so run find by experience, by not obtaining salvation from sin nor any evidence that the voice is not of the world. Therefore we would say in true friendship to all souls, seek not Christ where the only rule of evidence which he gives is not found. "By their fruits ye shall know them."—

I have probably written more lengthy upon these subjects than you expected, but considering them of great importance, & that what is written might be satisfactory to your own mind, and enable you to answer others if needful—besides your questions could not be properly answered in short.

I will now frankly answer your request, respecting my Christian experience its operations & effects upon my mind &c. I was brot up among the people of the society called Shakers, my parents having joined the Ppple about four months before my birth; and I received all the education I ever did receive among them. From my instructors I received good moral directions, and was taught my duty towards God and all my fellow creatures, adapted to the different stages of my age. I early perceived that I had faith in the doctrine of this people, that it was true & the living work of god. From a child I had great veneration for the sacred scriptures, and took great delight in reading them & in serious contemplations of the holy life, sufferings and death

of our blessed Saviour. and prayed much that I might be enabled to follow his holy way.

but as I grew older I found in myself, propensities that were at war with the principles of this faith: This put me into great labor of mind which increased with my years. And thó I often received by Divine light in my own soul, evidence of my faith being the gift of god & that it was real truth; yet I was not fully satisfied: But as I became nearly of what is termed of age, my temptations thró the alluring charms of the flesh, and the pleasures & honors of the world, were very powerful. Therefore being unwilling to sacrifice my eternal welfare for the momentary things of time, I labored & cried to god fervently, and continually in much tribulation of Spirit, for a long time, beseeching him to show me without a doubt, what was his true way & work, and what were his requirements for me — the work I must do XX

It pleased god at length to grant the full answer of my prayers and labors; for in a trance or vision not sensing whether I was in the body or out, I received a full confirmation of my faith beyond the least doubt, & was fully convinced that the only possible way that God would ever accept me, was to yield strict obedience to the principles & work taught and practiced by this people — For I saw the work of salvation to be by the cross against all the propensities of fallen nature, & that each degree of gain in this holy work revealed glory beyond glory like the rolling waves of the ocean, & this increase of glory appeared endless. Here my soul was satisfied

I then set out once for all to win Christ in the completed

XX See page 25—

order of his kingdom, by sacrificing all ~~all~~ things to gain this all valuable prize. And I can truly say that from that day to this, I have never had a shadow of doubt of the true way of god- nor a wavering in my determination to obey it- But my faith has continually grown like "the grain of mustard seed" without ceasing. And I have received increasing light and Divine revealations of its truth, and heavenly nature, thro all the stages of my life to this day.

Therefore by this knowledge of experience, I can boldly testify, that I have ever found this faith and work, to be what the gospel is declared by the Apostle to be- "The power of god unto salvation, to all who believe & obey"- yea & I have ever found in it, the power of obedience, by which I have been protected from my childhood, and kept from the immoral sins and corruptions of the world; and have found increasing victory over the nature of sin, until I have gained that love of god & life in my soul, that this gospel is my only interest and treasure. And I can truly say that under all temptations and trials, I am protected from all actual and known sin; nor have I for years, had any more inclination for the ~~the~~ indulgence of any fleshly gratification or for the vain pleasures of the world, than I have to satisfy hunger by feeding upon a rotten carcase- These things are solemn truths.

By the operations of the light and life of this gospel; I have been made "partaker of the good word of god, and the powers

of the world to come." From heaven itself, I have received by Inspiration from the angels and spirits of holy souls, the word of Divine revelation, and many prophetic gifts even from my youth, numbers of which have already been fulfilled. And by the same light and life, I have seen, heard, felt and tasted spiritual things as evidently as ever I did natural things. yea I have audibly heard the melodious sounds and songs of heavenly spirits, both by sounds as of the most serene instruments of music, & vocal voices exceeding in beauty all earthly sounds - and I have learned these songs as I would from a visible person. Also I have been a witness of all these precious gifts of the Spirit, in many of my brethren and Sisters.

And now I would candidly ask - are not these Heavenly treasures worth sacrifing all else to obtain them? These things I write not for the purpose of honoring myself, but to honor, & be a witness for that blessed gospel, by which I have received these inestimable blessings and riches of this heavenly work. And this is but a brief and very small portion of my experience in this holy way & of its precious fruits - Therefore for all these Divine favors & goodness, my soul bows in humble thanks and adoration to the giver of all Good.

If you will be kind enough to examine the following passages of scripture in the original, we shall esteem it a friendly favor. Hosea, II, 16-17. "Thou shalt call me Ishi, and shalt no more

more call me Baali, for I will take away the names of Baalim out of her mouth." &c. From information it appears that the names of Baalim, imply the relations of the flesh, husband wife &c— How far is this correct. 1 Thess- iv- 17- "Caught up to meet the Lord in the air." We have been informed that this text rather implies according to the real sense of the original, "allured and drawn away in great multitudes, to meet the Lord in spirit." We would wish to know how far this will bear, especially spirit instead of air. We are aware that the original word ἀέρα in our common Greek testaments is usually translated air but we have reason to dout the correctness of the original word, or of its being rightly rendered in this case. If you have the various readings, perhaps you may find the true sense.

Matt- xix, 12- "For there are some eunuchs &c. It appears to me that with the word for, this texts does not make good sense in connection with the preceding sentence- query what saying could not these eunuchs receive? Will you see how these two verses stand in the true sense of the original, pertiularly whether the word for has any necessary connection With the sentence. Will you examine John xvi, 7 to 15- We have been informed that the words ~~them~~ translated him & he, are not necessarily rendered in the masculine gender, but rather neuter, & the gender depends upon the order in which the Comforter is revealed- how far is this warranted by the real sense of the original?

We shall be glad to recive an answer from you when

convenient, and in return if you desire any further information from us, you will doubtless obtain it.

Elders Richard Bushnell, and Frederick Evans, desire to send their respects & Love to you; and also others with whom you became acquainted here desire the same. That you may be made a true partaker of that everlasting gospel which the angel flying in the midst of heaven is preaching in this our day, to all who have ears to hear, and thereby enjoy present and eternal welfare is the sincere desire and prayer of your well wishing Friend Calvin Green.

The following was omitted thro' mistake. See page 21-XX.

I saw that by nature I was a lost and fallen creature, and that the only saving power that could ever redeem any soul from that state, was in the holy Spirit of Christ, hence to obtain this Spirit, I passed thro' deep scenes of confession, humiliation and repentance; of and for all the working & operations of my fallen nature. Therefore &c—